Surára
Pakidái
Shiriana

/21 cont./

278 The strongest poison is said to be obtained from the milk of a tree which, in the language of the Surára, is called -- patemá. [824] This tree was not pointed out to me; I was told that it only grows in a very distant region. To prepare an allegedly weaker poison the milk of the -- tototó -- (Strychnos toxifera) is used.

[415] As soon as it is obtained, the particular type of milk is boiled in a clay vessel. This makes it turn black, and subsequently [413] it is painted on the arrow points by means of a wooden stick which is wrapped with cotton. Special bags -- kanabó --, which are made [415] out of the leaves of the açaí palm (Euterpe oleracea Mart.) and [824] sewed with lianas, are used for storing them. There is never anything left of the poison itself.

278 438 I was also told that of the tribes allied with the Xiriána only the Surára were entrusted with the preparation of these two types of poison. All the Indians who were friendly with them, even the Xiriána, thus obtained their poisoned arrows from them by barter. The Surára chief Hewemão, however, emphasized that the detested Waiká also knew how to prepare arrow poisons, which they used [114] above all to shoot at human beings. The latter statement is confirmed by Zerries (99).

99. Zerries, 1956b, p. 151.

278 /22/ The third type of arrow poison is the weakest. It is made out of snuff powder -- epená -- (see pp.190/193, which is mixed with water and boiled. This method is also supposed to be familiar to the Pakidái and Xiriána.

Unfortunately, I could not take part in the preparation of the poisons, for, with the exception of the chief /Fig. 3 appears here/ and his brother, only a few older men are familiar with them and they are kept strictly secret even from all the other members of the tribe. The meager information about them is limited to oral statements.

/43 cont./

232. P. Schmidt, 1913, pp. 1083/84.

304 174 171 114 hand, Nordenskiöld represents the view that puncture-tattooing "could rather easily have been discovered in various places." His map of distribution shows a concentration of this custom in the northern and central parts of South America (233). A com-

233. Nordenskiöld, 1918, pp. 128-130 and Map 19.

prehensive study on the tattooing of South American Indians would definitely produce worthwhile and informative results.

301 h) Painting

The body painting which is applied on ceremonial occasions, war expeditions, and occasionally also hunting expeditions is [531] very simple and artless. Either it consists of constantly recurring motifs, such as serpentine lines, circles and dots (234), which

234. The implements are also painted with these motifs.

are applied sometimes singly, sometimes mixed, or the entire body is rubbed with red or black coloring matter.

[824] For the red coloring matter, there is urucú -- narã --, a [386] paste which is prepared from the red berries of Bixa orellana. Blue color is furnished by the seeds of the genipap fruit (Genipa brasiliensis) -- uarabã --, whereas for black coloring matter the soot scraped off cooking pots is used, usually mixed with a little genipap.

[413] The serpentine lines, circles, and dots are applied with the fingers or a wooden stick, and for diffused coloring a little ball of cotton is used.

2: Becher--113 E-5 (1955-1956) 1960 SQ18 Yanoama SQ18
Surára
Pakidái

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[413]

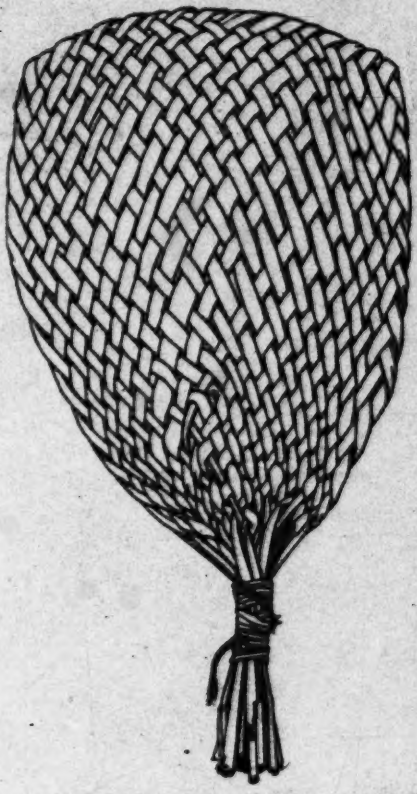

Fig. 22. Plaited fire-fan.

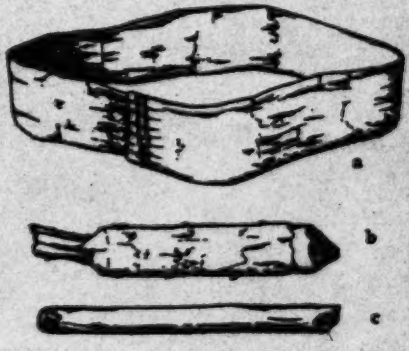

Fig. 23a. Band for carrying children, made of embira tree-bast.

Fig. 23b. Part of an embira trunk with beaten tree-bast which has already been partly pulled off.

Fig. 23c. Bast-beater made of embira wood.

/52 cont./

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[824] 9. Band for Carrying Children

The band for carrying children -- okomakuś -- is made from the bast of an embira tree (Daphnopsis brasiliensis Mart.). For this purpose thin trunks are cut down by the men. Then the [413] women remove the bark and /53/ with a bast beater -- xamotimś -- (a piece of wood 30-40 centimeters long, from the embira tree) beat on the trunk for 1-2 hours. Through this the bast -- uarimaxfke -- becomes loosened, soft, and pliable, so that finally it can be easily peeled off the trunk -- pekehfk -- (Fig. 23a-c). Then the two ends are slipped into each other and sewed double with a [412] thread of Bromelia fibers or cotton. The holes are pierced beforehand with the little cutia-tooth knife (see p.117), and then the thread can be drawn through without effort.

854 The carrying-band is always slung over the right shoulder so that the right hand remains free for work, and it ends at the level of the left hip (Ill. 15), which gives the sitting child additional support if the mother puts its legs around her body.

This carrying method is very widespread in South America [171] and is also employed by tribes that do not use the carrying- [184] band (292). Among the Xirišna Koch-Grünberg does not seem to [114]

292. See, for example, Koch-Grünberg 1923a, Pl. 45.

have seen such carrying-bands, for he says nothing about them.

10. Receptacles

415
824 As receptacles, the fruits of the Bignoniaceae (Crescentia cujete Lin.) and Cucurbitaceae (Cucurbita lagenaria Lin. and Cucurbita idolatrica Lacerda = jamaru), which offer a variety of shapes (ball shape, bottle shape, cucumber shape, and others), are used principally.

[192] These vessels in general are called -- horotokś --, except for those of the jamaru fruit (Fig. 24), which are called -- nhapotofma.

/55 cont./

412 knives are sometimes bound to a pointed wooden handle. This
184 strengthening, however, certainly was not added later, but rather is simply the shaft which the Xiriâna, unlike the Surára and Pakidái, mount on their arrow points (see p. 43).

412 For cutting hair and shearing off the tonsure, decidedly
462 women's work, a split piece of reed sharpened on one side
302 (taquara -- Guadua sp.) is used.

412 Such "knives" are also widespread among the South American
171 Indians; Prince zu Wied-Neuwied documents them for the Botokuden (307).

307. Prince zu Wied-Neuwied, 1821, p. 9.

412 Another important tool is the eyetooth from the lower jaw
237 of the wild pig -- manacoauá --, with the inner edge of which the men smooth their bows.

[184] This tool is also used for the same purpose by the Waiká (308).

308. Schuster, 1958b, p. 17.

412 For work in the fields the men use a digging stick somewhat
[192] flattened at the lower end and 2-2.20 centimeters long --
[824] namunamutehí --, which they make out of the hard wood of the pupunha palm (Guilielma speciosa Mart.); as a substitute they also occasionally use an old, broken bow-staff.

[184] Zerries also observed the latter practice among the Waiká (309).

309. Zerries, 1956b, p. 153.

●413 A piece of round wood from the trunk of the pupunha palm
462 should also be mentioned; it is used by the women as a bast beater -- xamotimá (see also pp. 112/114).

412 This exhausts the use of primitive tools. Even in olden
179 times, there were certainly not many more. During my stay among the two tribes, however, I saw them already using steel axes, as well as terçados (large bush-knives) and small knives.

595 /66 cont./

The Surára chief has two wives, a third one died, and the Pakidái chief, who is still comparatively young, has one. Various other men also have two or more wives. If the husband dies, these women, without being able to decide for themselves, are taken on, along with their children, by one of his brothers, the younger one as a rule, even if he is already married.

587

835 Bachelors have the right to sexual intercourse with the wives of their older brothers, and thus the children of these women do not call them uncle, but likewise father.

881 h) Puberty rites for girls

At nine to ten years old, the Surára and Pakidái children have already reached maturity, which is probably related to the fact that these Indians live in the hot, humid rain forests of the equatorial zone. There are no initiation rites for boys. A girl, [302] on the other hand, at the onset of her first period, is kept isolated in a circular pen 3-4 meters in diameter, which is erected a short distance from the maloka; her entire body is painted with urucú, a red plant pigment. Here the little one must sit motionless and receives only once a day from her mother a calabash of banana soup and a second one of water. In the evening she is brought into the communal house, so that she can lie down to sleep there, but neither parents and siblings nor other members of the tribe may 881 speak to her. The next morning she is put back in the pen. Dur- 304 ing the second day her mother or another woman applies a pinpoint tattoo above her upper lip, which extends downward on either side of the mouth to the chin. The tattooing instrument is a [413] [824] pointed thorn of the pupunha palm. This is dipped into the dirty- [386] gray juice of the genipap fruit, which, after the skin is punctured, leaves a dark blue dot. This procedure is extremely painful for the [147] little girls. Yet they bear it with passive faces, suppress their tears, and do not utter a sound. With this tattooing, all the evil, mysterious forces which are in the menstrual blood, and which might bring danger to the husband, are banished for the rest of a woman's life.

881 With the second onset of the period, too, a girl is again isolated, and after that a small celebration takes place.

6: Vinci T-5 (1950) 1959 SQ18 Yanoama SQ18
Sanema

123 to Las Trinqueras he would buy him red cloth, flowered dresses for his womenfolk, and that supreme Indian luxury, powder and shot for the gun, and so on.

Pancho listened with a smile, every now and then giving a little scornful laugh, which might have meant rich contentment or just plain scepticism. He winked at us—mere neutral observers—with his horribly burnt eye.

Two days later a crew was ready. Pancho himself was not going, but our three travellers were to leave in two big canoes. In twenty days they would reach Las Trinqueras and from that point the rubber planters' launch would take them on to Ciudad Bolivar. We gave them a letter for the pilots of the air charter company with whom we had an agreement. They had failed us badly. We had made it clear to the plane when it had paid us its last visit, by putting a big notice on the strip, that we had one passenger to be taken off. Jean couldn't face the thought of the journey back by water. But they had not come for her, so she stayed with us. We told them that we would be expecting a plane on the Kirisochi field on either the fourteenth, fifteenth, or sixteenth of April.

After the three had gone, a vast silence seemed to settle on the forest, touching us as well. It was sad to have said good-bye to friends like Momi and Giovanni, but by way of compensation we now had a much better balanced party. I felt free, gloriously free. The field was mine now. I could push ahead with our work to the limit, with no ethical question marks bothering me, and no remorse.

We went off with the Shirians to pay a visit to Pulipuli and to look up a [187] valuable fellow named Cesare. The Valley of the Moon can also be entered by way of the Canaracuni, along another valley which runs down from the same [362] heights and is linked with the Canaracuni by a maze of paths. On every side there [361] are Shirian huts, tiny dilapidated affairs, each in a little clearing threatened by the advance of the forest.

Cesare was not at home. In his stead we found a crowd of old acquaintances, one of them being an old Indian of great dignity whom we had nicknamed 'The Senator'. He had come to Kirisochi on our arrival there, he had been present while we were building our hut, and never had he done a hand's turn. He would watch others at work with a fine air of detachment which was really remarkable. He was truly sufficient unto himself. Most of the time he spent [413] stretched out in a hammock—a very small one made of liana—with his feet higher than his head. Periodically he scratched his back with a stick prepared and reserved for just that purpose. One of those ivory back-scratchers with a

/164 cont./

729 new place located several hundred meters away. The matadores
783 went into the thicker underbrush and the other people remained some distance away. They could not touch anything that they
● [413] were to eat, but rather had to reach for it with a stick. They had a special stick with which they scratched themselves. (Later their hammocks were hung in a certain type of tree, tied to the
[352] trunk, and made secure at the spot with vines. When the old hammocks were discarded, they lay down in new hammocks of vines especially made for this purpose and painted and adorned with feathers.) We remained in this camp for about three days, until the matadores thought the ciclo /cycle, term/ completed.

926 Later I learned the details of how the raid took place. The first aldea into which they penetrated was empty, and so was the second, and apparently the same was true at the site of the principal aldea. To obtain at least some revenge, the Bisheasetjeti began to knock down all of the crops which they found on that farm. The others joined in the destruction. All of the plantains were cut down and all of the root crops were pulled up, so that it would be at least a year before the farm would again produce so much food. Nevertheless, the other farm was not destroyed. /Illustration appears here./

/165/ But even then the chief was not satisfied. "The revenge for spilt blood must be with spilt blood." Thus the raiders advanced and found recent tracks, at last. The Liacoatjeti were camping out in the forest. They found a man alone and killed him. At this the chief gave the order to return home.

The Liacoatjeti pursued the raiders and finally found them camping on the bank of the southwest side of the Mavaca River. The Liacoatjeti attacked and killed one man. They were said to have lost two men in this.

[764] The extra week that they were gone was required for them to go some distance and burn the body of the dead warrior. It was too far to carry him and burn him at home.

166 Since they had fallen out with the Liacoatjeti, the
361 Majecototjeti had abandoned their farm south of the Orinoco and made a new one, this time farther down the river and on the north side.